





## RELIGIOUS MISCELLANY

## TEN YEARS OF MAINE CONFERENCE METHODISM.

BY REV. W. W. BALDWIN.

As faithful ministers as can be found anywhere, labor in the Maine Conference. The field to be cultivated is hard; competition with other denominations is sharp; Church lines are rigidly drawn; infidelity is alert; the devil goes about like a roaring lion seeking whom he may devour; heavy drafts are made on both ministry and membership to fill the great West; the usual death ratio depletes the lists every year; a vigilant pastoral oversight retires the spiritually dead. The living results at the end of ten years, from 1863 to 1873, are as follows:

1. **Ministerial force.**—In 1863 there were 93 effective men, 27 supernumeraries—total, 120. In 1873 there were 93 effective men, 16 supernumeraries, 19 supernumeraries—total, 128; no increase of effective men, but 8 more non-effective, and 8 less claimants on the Conference funds.

2. **Pastoral Charges.** In 1863, 93 were supplied, 16 "to be supplied"—total, 109. In 1873, 93 were supplied, 22 "to be supplied"—total 115; increase, 6. This gives no just impression of the development of the work, for many of the charges had been greatly changed by re-arranging them, and many new points were occupied during this time.

3. **Numerical strength by Districts.** In 1863 Portland had 5,161 members and probationers, Gardiner 4,159, Readfield 3,281—total 12,601. In 1873 Portland returned 5,304, Gardiner 4,117, Readfield 3,897—total 13,318. The membership in the cities increased 694, and in the country 51; the Churches containing 150 or more members decreased from 19 to 18; those containing 50 or less increased from 15 to 17. The membership has increased in ten years 5.8 per cent., or a trifle over 5 per cent. annually, equal to an increase of one member for each Church of 200 members annually.

4. **Church and Parsonage property.** In 1863 there were 113 3-4 churches, valued at \$267,225.—only one rated at more than \$10,000. In 1873 there were 123 1-3 churches, valued at \$557,100. Thirteen were valued at \$10,000 and over. In 1863 there were 47 parsonages, valued at \$29,825. In 1873 there were 61 parsonages, valued at \$59,350. The churches increased therefore in ten years 8 per cent., while their value increased 108 per cent., or 100 per cent. faster than their numbers. Parsonages increased in ten years 30 per cent., and increased in value 100 per cent., or 70 per cent. faster in value than in numbers. This indicates that the new churches and parsonages have much costlier and better buildings than the old ones.

5. **Sunday School work.** In 1863 there were 119 schools, 1,376 officers and teachers, and 8,476 scholars. In 1873 there were 139 schools, 1,695 officers and teachers, and 11,658 scholars. The schools increased 17 per cent., the officers and teachers increased 23 per cent., and the scholars increased 97 per cent. Each school is 20 per cent. larger than ten years ago. The libraries increased 85 per cent. in the same time.

6. **Benevolent Collections.** In 1863 five causes were aided, and a total of \$3,639.09 was contributed—\$2,715.10 for missions. In 1873 ten causes were aided, and a total of \$6,539.34 was contributed—\$5,021.64 for missions. General benevolences increased 134 per cent.; missionary contributions 85 per cent.; and preachers' aid contributions 200 per cent.

7. **Ministerial Support.** In 1863 the extremes were as follows by Districts: On Portland 7 charges paid \$300, or less—lowest, \$186; 3 charges \$600, or over—highest \$1,525. On Gardiner 8 charges paid \$300, or less—lowest \$70; 2 charges paid \$600, or over—highest \$675. On Readfield, 4 charges paid \$300, or less—lowest \$240; 1 charge paid \$600, or over—highest \$650.

In the year 1873 the extremes were as follows: On Portland District 5 charges paid \$400, or less—lowest \$186; 8 charges paid \$900, or over—highest \$2,000. On Gardiner District, 7 charges paid \$400, or less—lowest \$259; 7 charges paid \$900, or over—highest \$1,500. On Readfield District 10 charges paid \$400, or less—lowest \$242; 5 charges paid \$900, or over—highest \$1,100. In the whole Conference in 1863, 19 charges paid \$300, or less, while 6 charges paid \$600, or more. In 1873, 22 charges paid \$400, or less, while 20 charges paid \$900, or more. The averages by Districts in 1863 were: Portland, \$425.66; Gardiner, \$364.40; Readfield, \$402.89—average for whole Conference, \$400.14. The average of parsonage rent paid was \$52.65, which is included in the average salary. In 1873 these figures had been increased to the following averages: Portland District \$673.62; Gardiner District \$654.17; Readfield District \$571.87—average for the whole Conference, \$638.28. No parsonage rents were reported this year, but were included in the payments of the salaries. These figures show an increase for the ten years in Portland District of 56 per cent.; in Gardiner District 74 per cent.; in Readfield District 42 per cent.; in the whole Conference 59 per cent.

8. **Encouraging Deductions.** While the membership, depleted by death, removals, and discipline, has increased 5.8 per cent., their benevolent gifts have increased 134 per cent., showing a largely increased liberality. That this is a genuine growth, appears from the fact that the ministerial agents

who have developed this growth, had their support increased in the same time 59 per cent. That the people increasingly value the means of grace, appears from the fact that they have increased their church property in the same time 108 per cent. The average church in 1863 was worth \$2,346, and in 1873 it was worth \$4,539, or an increase of 93 per cent. If the religious society receive tone from the building it occupies in the community, then we have "toned up" 9 per cent. annually for the past ten years. This has been done in old established communities, where values fluctuate but slightly from year to year.

9. **Much land yet to be possessed.** The aggressive work of Methodism is not yet done in the Maine Conference. Many of our charges consist of two or more towns united. These need developing into independent self-sustaining Churches. The men who can do this are the necessity of the present. Can they be found? Then, too, many towns have no Methodist gospel. We must spread until we occupy everywhere. The reasons that called us where we now occupy, exist in full force at every point where we have yet no foothold. Thither we must go and remain. Then our work must intensify until we permeate and influence every interest of society. And our work will not be done until Jesus comes again.

10. **The membership must preserve the ministry.** The large non-effective lists, the yearly deaths, locations, and transfers indicate an evil that our Churches must check. Ministerial life is too short, while the natural life does not seem to be abridged in the same ratio. Mental superannuation overtakes us too early. While other professions honor threescore and ten years with trusts that only veterans can bear, why are the mental energies of the average minister spent at fifty? The evil results from the system of mental starvation that is enforced by too many of our Churches. The average minister received last year \$1.74 per day. This can never furnish his living and buy the costly books that ripe scholarship would necessitate. It would keep his body, but afford nothing for mental furniture. So a foundation is laid for an early inefficiency. When the glow of youth has worn away, no substantial resources of thought are found. Just when the great living thoughts of all ages ought to fire up his mind and heart, and enlist the energies of a matured manhood, the minister weakens to a driveling because he has not been able to bring the great minds and hearts of the world in contact with his mind and heart. Our Churches can increase the ministry by conserving ministerial power. Give us the means for a mental life, and then if we do not bury us in retirement, will Maine Methodism preserve its ministers?

## DR. STEVENS AND THE FREEDMEN.

BY REV. W. A. DOTSON.

While seeking the return of wasted health in one of the salubrious retreats of Georgia, Dr. A. Stevens is writing up, through *The Methodist*, the condition and prospects of the colored people in the South. He first gives "facts in their favor," and then speaks "with equal frankness of the counter facts."

"One of these is their indisposition to work with anything like Northern diligence and persistence—an undeniable evil among them. If not universal, it is general. Examples there are of thorough industry and frugality, especially under prudent and liberal employers; but this is not the rule, and so exceptional as really to be anomalous. The further you go Southward the more does this *vice versa* way of life prevail. The contingencies of sickness or old age are piously left to the care of Providence; to 'live from hand to mouth' is the general economical philosophy of the freedman, and this is unfortunately too practically a philosophy in the more Southern latitudes. An occasional 'job' of work will yield him enough to live, with his simple wants, through days of idleness."

"Nothing demands more urgently the attention of the friends of the freedmen than this prevalent and growing evil. There can be no real advancement of the colored race without its correction. If the colored laborers should finally be thus superseded, it will be chiefly their own fault. They will then sink into a pariah class, or be self-compelled to retreat gradually farther Southward and Westward, till they are cast among the New Mexicans, Mexicans, and Central Americans. Some of the best friends begin to fear such a fate for them. Some think they see already an unconscious tendency to such a migration."

"Another great evil, growing perhaps out of the above fact, is their disposition to desert their old country homes for the great cities. This is obvious in all the cities of the South, especially of those of the seaboard. They are becoming crowded with suburban and poverty-stricken blacks, far beyond their demands for labor. The adjacent country thus suffers by desertion, while the cities suffer by pauperism and all the attendant evils of a superfluous, unemployed, or but partially employed, population."

We cannot speak from actual observation of the condition and prospects of the colored people in the cities of the sea-board, but of those congregated in or near the towns and cities of Kentucky, including those in the country, their condition is far better than could have been expected by their most ardent friends. Under all the disadvantages and adverse influences, they have established schools, built churches, acquired property, and are pursuing with commendable zeal the mechanical and industrial arts. True, many of them are idle, improvident, and "live from hand to mouth;" but who is to censure for this? If the Southern people, at the close of the late war, had in good faith accepted the new condition of things, and had protected and encour-

aged to industry and frugality their former slaves, providing teachers and schools for their children, the result would have been very different from what it actually is.

This discussion of plans "in many of the Southern States, for the importation of foreign laborers," is but the outcropping of the spirit which has wrought most of the evils among the freedmen complained of by Dr. Stevens. If the freedmen of this country, or any very considerable portion of them, "sink into a pariah class, or be compelled to retreat gradually to the Southward and Westward till they are cast among the New Mexicans, Mexicans, and Central Americans," the result will be attributable, in the main, to the injustice and cruelty of their former masters, and not to their own "sans souci way of living." What stimulants have they to provide for the "contingencies of sickness or old age?" What assurance have they that property acquired will be returned? And what show of justice has a colored man in Southern courts?

A short time ago a colored man picked up a few pounds of old, cast away iron on the streets of Georgia, and sold it. A wealthy doctor had him arrested for theft, and though he averred no intention of stealing, and offered to restore the iron, or refund the money (50 cents), he was sentenced to the penitentiary for one year. This is but one of many instances which might be given, exhibiting the spirit that rules the Southern people and governs the decisions of their courts. If a "negro" is charged with rape or murder, the chances are nine to one that he will be lynched before there is time to discover in a legal way either his guilt or innocence.

"Another great evil, growing perhaps out of the above fact, is the disposition of the freedmen to desert their old country homes for the great cities." And do not many of the poor whites congregate in these great cities, and fester and die when there is work and health and plenty in the country? Who can account for this? But for this movement on the part of the freedmen there are reasons other than those given by Dr. Stevens. The reign of terrorism, inaugurated by the Ku-Klux, and either encouraged or connived at by the better classes of the Southern people, has literally driven them to these centers for protection. Failing to find employment here, and being subjected to a close and disparaging surveillance, it is but natural that many of them should beg, or steal, or be thrust into prison. And who can wonder that they prefer poverty and even imprisonment to the pistol and rope of the Ku-Klux?

Thus much we have written in vindication of a race more sinned against than sinning. We simply ask that all may have rendered to them their dues. What Dr. Stevens says of demagogues and so-called "carpet-baggers," and of the evils they have brought, and are still bringing upon the colored people, has our hearty and unequivocal endorsement. "Northern politicians should understand the facts; the government at Washington should ponder them gravely."

## MORAL EDUCATION.

Are the sources of Moral Education sufficient without the Common School?

Before answering this question, another demands an answer, namely:—Why is there a civil necessity for moral instruction? Simply because the moral conduct of the people vitally affects the prosperity and welfare of the State. The people are the rulers, and must be educated in morals, no less than in intellectual branches, in order to have a good government. Ignorant and vicious rulers are a curse, in a republic government no less than in a monarchy. Where law is not enacted and administered under good morality, great evil ensues. A corrupt government is fearful. But in order to have virtuous rulers, and legislators, the people must be thoroughly instructed in morality. This can be done only by laborious, persevering and systematic efforts.

But another urgent reason for giving the community a moral education, is the dangerous influence on society, public welfare, and public safety, of a corrupt community. Where a high state of morality exists in a community, there is little need of civil government. Men are governed by moral principle, the strongest restraining influence that acts upon them. But in the vicious population the strongest civil government cannot give security to life and property. Where licentiousness, intemperance, and their attendants of theft, fraud, violence, murder, and the whole nest of vices and crimes abounds, how much can courts and other officers of justice accomplish? What if some of the crimes are punished, and the most vigilant police are everywhere on the watch? Still the grossest crimes are of constant occurrence, and no one feels safe!

Such a survey impresses the necessity of moral education. We need laws to protect us and punish the guilty, and to restrain the corrupt, and what tends inevitably to corrupt the people, but we are often told that we cannot legislate the people into morality.

Do those institutions which are strictly religious in their character meet this want? If not, does not the welfare of the State require this instruction in the common schools?

Instruction on any subject, to be efficient, must be "precept upon precept, line upon line." No man ever became thoroughly educated by any sudden process. Learning is acquired by

years of patient toil, by the teacher imparting, and the pupil in acquiring. Moral culture is secured by no less labor than intellectual. The mother who really undertakes this work, begins at the dawning of intelligence, and continues her instruction till her child leaves the paternal roof. The period is none too long; there is in such an example none too much done for the child. Not only must he be made to understand his moral obligations, but his character must be fortified, and this only can be done by a diligent and laborious process.

We have an illustration in the growth of the oak. It acquires its massive strength by the nutriment constantly supplied by the mother earth. During its younger period, a small force would destroy it, but at length it reaches a maturity that will resist powerful assaults; hardly any violence can overpower its strength. So, strong fortifications are constructed, stone by stone, till they become mighty in resistance. During the early part of their construction, they would make little resistance, and might easily be destroyed; but when completed they will stand long under a terrific iron storm.

How few families afford a moral training to be compared with such a process, where there is daily faithful instruction given to the children on their moral duties—where faults are clearly pointed out, and obligations fully presented. Children do not ask for this as for their daily bread, it must be impressed upon them. Then but a portion of the young are constant in attendance upon Sunday-school instruction, and fewer still upon public worship.

The habit in families, except by comparatively few, is not that of constancy in attendance, and with the children is very irregular. From a careful collection of statistics of Sunday-schools, it is estimated that not more than a third of the children of school age are in attendance upon the Sunday-school.

How and where, then, are our children to have that moral training which is essential, in a more civil aspect of the case. If the dependence is on religious institutions, while there is a wide-spread neglect to attend upon them, there is but little hope that children will grow up with strong moral principle. They will form a community weak in morals, and vice will have free scope.

To counteract this, and to fortify the character of the young, some means should be devised, efficient in action, and general in their influence.

The common school only affords the opportunity for such a work. Here the large portion of our children pass under the care of our teachers, and remain there for a period of ten years, more or less, during the time when the character is forming. During this time, with suitable teachers and a judicious course of moral instruction, the principles of a stern morality may be impressed on the minds and character of the young.

## DR. TWOMBLY AND THE WISCONSIN STATE UNIVERSITY.

MR. EDITOR:—I have lately been interrogated by Eastern friends as to the reasons for Dr. Twombly's resignation of the Presidency of the University of Wisconsin. As the Doctor is an old resident of Boston and vicinity, I thought it would be proper and just to answer through your paper. I am a plain, blunt man, and speak right on; and in this way shall tell what I know of the Doctor and the "State University" of Wisconsin.

When the Doctor came to Madison, the University had been without a president for a long time, and its reputation was anything but great. He went to work, however, with a will, organizing and re-organizing, and brought order out of confusion. He went strong for "co-education;" and right here, at the very beginning of his work, aroused the opposition of the old fogy members of the Board of Regents, especially such old fossils as Van Slyke, Hamilton and Grey. They, however, kept their wrath down for a while, and the University prospered as it never had prospered before in all its history. Friends and enemies were alike astonished at its wonderful change and growth.

The morals of the school were as much improved as its numbers and reputation. The Legislature of the State changed its tone in dealing with it, and voted liberal supplies. Instead of being ridiculed by members of both legislative branches, as it had been in the past, they became proud of its success and growth. The press of the State began to speak of it as never before, and instead of poking fun, as in other days, it abounded in eulogy. On every side the Doctor and the University became popular. Co-education was demonstrated to be a success in Wisconsin, and the people were evidently happy over it. But this very success hurt the fossils (*a la Haman*) awfully, and they resolved to kill him, or dismiss him if they could not prove that they encouraged the spirit of rebellion in the students, and did a great many things calculated to breed insubordination among a few of the wildest and most worthless of the junior, now senior, class.

But the greatest victory of the president is now to be stated. The very men who had fought and abused him all the way through, on the score of co-education, now report to the Governor and to the press that they are in favor of co-education. Indeed!

But there was another thing of which the Doctor was charged to be guilty,

namely: he was a Methodist! O horror!!

"Be ready, gods, with all your thunderbolts!"

Dash him to pieces!!!!

Now that the fossils have provoked the president to resign, they are wiggling like a worm in hot water as they think of their narrow escape from the ponderous jaws of a real Methodist. Be it known to you at the Hub, that we have not advanced far enough in civilization and general intelligence in the State capital of Wisconsin to know that "standing order" is bound to respect. They are singing yet,

"We are the temple of the Lord, And hesthen all besides."

Robert Collier says, "the saddle-bags have utterly routed Calvinism in the United States of America." This may be true; but a few of the genuine stripe have taken refuge here, and are engaged in the sublime art of bushwhacking; and their rallying cry is Methodism!

Dr. Twombly bore all the abuse these persons heaped upon him like a hero; but by and by he told a friend or two that it was no use trying to carry the University against the schemes and plots of the Regents, and resolved to resign. It got out sooner than it was expected, and produced a sensation. Many of the leading citizens of this city and State were disgusted at the conduct of the Regents, and urged him to fight it out. Judges, Generals, Senators rose against them, and went to the Governor and requested him to dismiss these men immediately, and appoint a new Board. The thing went into the Legislature, but finding that they could not legally touch these men here, the resolution was "indefinitely postponed." The Governor being just inaugurated, and not fully posted as yet, and besides, such a thing never having been done by any predecessor, hesitated, though heartily sympathizing with President Twombly; and the end is not yet.

We have as many Methodists in the State as the Presbyterians, Congregationalists and Baptists put together, and yet have no representation in the University, but one tutor, he just having graduated, while every other denomination is represented, even the Catholics. What think ye of the Regents of the State University of Wisconsin?

There is not a scholar on the old Board. We hope the Governor will give us some one that can tell pretty nearly the difference between Greek and Dutch. But I must close. Let me say here that this is a real case of sectarian persecution, and many of our children are afraid to say that they are Methodists, especially in the ladies' department. Hoping for better times, and a new and unbiased Board of Regents, and for better fortune for poor Mr. Bascomb, of Williams College,

I remain yours truly,  
P. S. MATHER,  
Presiding Elder of Madison District,  
West Wisconsin Conference.

## THE LIEUTENANT OF THE VILLE DU HAVRE.

Following the thrilling intelligence of the loss of the floating palace, which in a few moments became a sinking tomb, came the announcement that "the lieutenant took the desperate chance of running clear, but miscalculated, and seeing the astounding calamity which had resulted from his error of judgment, in his despair accepted suicide."

In other words, the responsibility of the terrible disaster attending his mistake was more than he could bear in the presence of the living, and he chose to perish with the victims of his carelessness. If this statement respecting the officer be true, it is no marvel, in simply an earthly view of his position. But it impressively reminded us of a coming day of revelation of human responsibility for greater ruin.

The imagination may furnish a picture of that unhappy officer upon the settling deck, amid the doomed passengers, but it cannot of the unrepentant, unforgiven maker or vendor or consumer of intoxicating drinks, at the bar of God, when with the burden of remorse for the wrecks he has caused, breaking his heart with anguish, his despairing eyes are fixed upon him as the instrumentalities in their ruin. The retailer of corrupt literature, or of indelicacy by pen and speech, by the side of the wrecker through strong drink, under the withering gaze of those who were defiled, and those who believed the pleasant falsehoods, is then to have a clear and agonizing view of the havoc of soul-life so thoughtlessly made. And thus shall it be, whatever the personal guilt of any of the lost, in all the wrecks of sin; there will be those of whose unutterable remorse the dying young sensualist gave faint expression, when he cried out in the bitterness of his spirit: "O, my influence! my influence! I could that be gathered up and buried with me in my coffin, I could die contented."

The majority of those who perish for eternity, do so from cherished carelessness—"neglecting the great salvation." It is taking the "desperate chance of running clear" of threatened, impending ruin; whose lamentation forever, will be, "how have I hated instruction, and my heart despised reproof."

On the other hand, what glory from Jesus will cover those "who have turned many from righteousness," when they stand on the "crystal sea" which trembles to the sound of "harpers harping with their harps?"

[The following aptly pictures a place now quite often seen on the Pacific coast as we can attest:—]

## JOSS WORSHIP.

The principal Chinese festival is a propitiatory offering to Joss. The Chinese believe their god is good and kind, and therefore needs no offering to secure his favor, but it is necessary to ingratiate the evil spirit, or Joss. Previous to the great yearly gathering at the place dedicated to Joss, there are great preparations for the occasion. Everything that can tempt a Chinese palate is cooked; pigs, poultry, rice, and fruit in every conceivable form. Frugal to a proverb on ordinary occasions, on this gala-day the Chinaman spares no expense. "Every carriage to be had is engaged for transport to the festive scene. Very jaunty, too, the young celestials look, in the scrupulously clean and generally new costume, one very noticeable feature of which is the whitest of stockings, and brightest of varnished leather shoes." The Joss house has been thoroughly cleaned; Joss himself, a large wooden figure about ten feet high, has been re-gilt. He sits cross-legged on an elevated platform, surrounded by little silk or satin flags, on which are curious devices. The room he occupies is hung round with banners bearing all sorts of Chinese characters, and long scrolls of paper, each with some wise saying written on it. The whole is decorated with bouquets, and on a table before the Joss are large vases filled with artificial flowers. Outside are scores of little tables, piled high with provisions. Gongs and cymbals make a deafening din.

Early in the day the procession, with banners borne aloft, and gongs and cymbals clanging on every side, marches slowly and steadily before the image, each man bearing a bowl of rice, and invoking the friendship of Joss. After this ceremony comes the feasting, and then the gambling, which is, after all, the great attraction of the day. This gambling is carried on in utter silence, though there are sometimes as many as six or eight hundred gamblers at once. Mr. Pike says: "I have carefully studied their countenances, but could not judge from them who won or lost—the same stolid look on every face; not a muscle moved. Sometimes after losing his ready cash a man will stake his whole stock in trade. A shop close to my house was owned by a very respectable Chinaman, a quiet fellow, who had his place well stocked with groceries, wines, etc., and owned one assistant, a boy of about twenty, as quiet and steady as his master. For a few days his shop was shut, much to the inconvenience of his neighbors; and on inquiry I found it was the annual festival, and both master and man had attended it. At length Mr. Lung-Fo re-opened, but to every one's astonishment, he was busy sweeping out his shop, and weighing out charcoal and lard to the customers, while the youngster sat leisurely smoking and making up the day-books. It appeared they had been gambling from the time they left home. Lung-Fo had lost to his servant all his money, his whole stock and house; and then, having nothing more, he wagered himself, and if he lost he was to be servant to the other. And he did lose. But there was no appearance of triumph on the boy's face; master and servant reversed their places with the most perfect sang froid. This is no uncommon case."

## Our Book Table.

CRITICAL AND EXEGETICAL HAND-BOOK TO THE EPISTLE TO THE ROMANS. By Heinrich August Wilhelm Meyer, Th. D. Translated from the Fifth Edition of the German by Rev. John C. Moore, B. A., Hamburg. Vol. I. New York: Scribner, Welford & Armstrong. This is the second volume of the English translation of Meyer's highly-esteemed critical commentary on the New Testament—the first volume being the Epistle to the Galatians, which we have heretofore noticed. Meyer's exposition is purely exegetical and critical. His object is to present the historical and grammatical sense of Scripture. It is a somewhat narrower field than that chosen by many annotators, who develop from the text their own theological views, or add to the volume of their notes extended homilies, or full illustrations from oriental customs, from history, and from science. Meyer gives the exact meaning of the sacred text, as he understands it. His eminent scholarship gives an authority to his interpretation. The theological and ethical truths involved we can all readily discover for ourselves, if we once know the simple meaning of the holy record. The volume is handsomely published, with clear and large type.

Scribner, Armstrong & Co. have issued another volume of LANG'S COMMENTARY ON THE HOLY SCRIPTURES. This volume, only on account of its being one of the series, bears the name of the German annotator. He had nothing to do with its preparation himself. His work had not progressed so far. The editorship of this volume has been performed solely by Dr. Philip Schaff. The present work covers the Minor Prophets from Hosea to Malachi. A very considerable portion of it has been executed by American scholars; the prolegomena, a very valuable and able introduction to the whole series of short prophetic books, being prepared by Prof. Charles Elliott, D. D., of Chicago. The excerpts of the nine earlier prophets are from the German of Prof. Kleinert and Schmoller, translated and enlarged by Prof. McCurdy, of Princeton, Dr. John Forsyth, of West Point, Dr. Chambers, of New York City, Dr. Bliss, of the University of Louisville, Pa., and Prof. Elliott. The other books were prepared in full by the same American Biblical scholars, with the addition of Dr. Joseph Parkard, of the Theological Seminary at Alexandria, Va. The volume is one of the most interesting of the series, covering, as it does, a fresher field, one less often traveled over by Biblical critics. The same fullness of illustration, in every branch of exegetical study, is found

in this closing volume of the Old Testament series.

The admirable edition of THE WORKS OF THE GREAT AFRICAN BISHOP, ARCHELUS AUGUSTINE, edited by Rev. Marcus Dods, D. D., published by the Clarke, of Edinburgh, and by Scribner, Welford & Armstrong, in this country, has now reached the tenth volume. The last four are the treatise "On the Trinity," on the "Harmony of the Evangelists," and the Sermon on the Mount; the "Commentary on St. John, Vol. I.," and "On Christian Doctrine, the Eschirion." etc. This very fine edition of the great Latin father will be a welcome addition to all public, and to such private libraries as seek to secure a complete theological series for reference. These volumes are octavo, averaging about 400 pages.

A COMPARATIVE VIEW OF THE DOCTRINES AND CONFESSIONS OF THE VARIOUS COMMUNITIES OF CHRISTENDOM. With Illustrations from their Original Standards. By Dr. George Benedict Winer, of the University of Leipzig. Edited with an Introduction by Rev. Wm. B. Pope, D.D., Yale College, Manchester. Published by the Clarke, Edinburgh. New York: Scribner, Welford & Armstrong. The editorial supervision of this valuable treatise upon theological symbolism has been made by an accomplished tutor in one of the Wesleyan Theological schools; and one of the most valuable features of the work is the extended introduction he has prepared filling some eight octavo pages. The eminent German author has quite naturally entirely overlooked Methodism in his distinct confessions of faith. This task is fully and happily supplied in the introductory discussion. It is a valuable compendium of authoritative statements of the different creeds of Christendom.

THE STRUCTURE OF ANIMAL LIFE. Six Lectures by Louis Agassiz. Third Edition. Price, \$1.50. New York: Scribner, Armstrong & Co. Boston: Houghton, Mifflin & Co. These lectures, delivered by their late lamented author in 1862, at the Brooklyn Academy of Music, form a thin octavo of 128 pages. The last lecture, on "Evidence of an Intelligent and Constantly Creative Mind in the Plans and Varieties of (Insect) Structure," is an admirable and pertinent treatise for the times.

THE PARISIANS. By Edward Bulwer (Lord Lytton). With Illustrations by Sidney Hall. Two Editions, one in paper, and one 12mo., bound. New York: Harper & Bros. Boston: for sale by A. Williams & Co. The last literary work of his eminent writer, not even enjoying the careful final revision of his hand, this work has an added interest to its intrinsic attractions. It is a novel of modern French society, exhibiting the well-known power of characterization and vivid and rapid description marking the style of this great writer of higher fiction. His last three works, "The Coming Race," "Chillingham," and the present volume, formed the complete execution of a plan of the writer to represent upon the individual and upon society the effect of modern ideas.

A COMPARATIVE HISTORY OF RELIGIONS. By Jas. C. Moffat, D. D., Professor in Princeton Theological Seminary. Part II. Later Scriptures, Progress, and Revolutions of Faith. New York: Dodd & Mead. 12mo., 300 pp. The first volume of this valuable work of Prof. Moffat was published two or three years ago. Its object is to present a general view of all existing religions of any importance, on account of the number of their followers, in their relation to one another. The present volume gathers up the primitive faith found in all the great religions as to creation, the fall, death, penalty and reward, the deluge, and the dispersion of the race. The author then proceeds to consider the ethnic religions in China and in Egypt, the effect of the Hebrew faith upon the latter, and of Egyptian idolatries upon Israel. He then discusses, at length, the effect of the sacred books of the Magi, of the Hindu scriptures, the law of Confucius and of Siddhartha, the father of Buddhism, upon the oriental communities in which their divine authority was recognized. The volume is a compendious and very valuable contribution to the study of what is now becoming more and more interesting in the religious world.

THE EGYPTIAN TYRANUS OF SOPHOCLES. Edited for the Use of Schools, with English Notes, by John Williams White, A. M., Professor of Greek in Baldwin University, Boston: Ginn Bros. A few such admirably edited text-books as this of Prof. White, will induce our Eastern students to look with a much less patronizing smile upon the instruction of some of our "fresh water" colleges. This is a conscientiously and successfully prepared edition, with an admirable introduction, of one of the best illustrations of the Greek drama.

BLENDED LIGHTS; OR, THE RELATIONS OF NATURAL SCIENCE, ARCHEOLOGY AND HISTORY TO THE BIBLE. By Rev. William Fraser, LL. D. New York: Robert Carter & Bros. This is a many and able consideration of all the difficulties and doubts which the hasty generalizations of modern science have thrown around the sacred revelations of the Bible. The volume does not discredit the actual progress of true science in later years, or deny its proper province to investigate the objections that have been raised by its students against revealed religion, and particularly against the records of the Bible; but it meets them fearlessly, and with a well-trained mind shows the weak places in the innumerable theories of various scientists, and proffers a candid and rational reply to the specific objections brought against the earlier inspired records. The volume was prepared for young men as an antidote against the violent attacks of the day upon revealed religion. Happy are the young people that read it!

THE WORD OF LIFE. Being Selections from the Work of a Ministry, by Charles J. Brown, D. D., Edinburgh. New York: Robert Carter & Brothers. Dr. Brown is still the beloved pastor of the free new North Church, Edinburgh, where he has labored for thirty-six years. This well-compiled volume presents twenty-two discourses, selected from his long ministry, and published by request of his people. They are very direct, spiritual and Scriptural, often eloquent, and affording a fair illustration of the best production of the Scotch Presbyterian pulpit.

THE DESERT OF THE EXODUS, by E. C. Palmer (Harpers), is one of those bulky octavos that is full of information. From step to step we travel on from Suex to the Jordan. It is not a wearisome journey here, however it be in reality. Every Scripture verse is sought for and located, if possible. Less may than Stanley, the best of books of travel, it is more abundant in information. Every lover of the Word will enjoy this commentary. It is worth more than ten volumes of notes on Exodus. It is the notes of today.

NEW MUSIC. From O. Dison & Co.: "My White Rose," song by Louisa Gray; "Little Maid of Arcades," ballad, music by Arthur Sullivan; "Low at Thy Feet," sacred song, by Miss M. Lindsay.







CHRISTIAN NURTURE.

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## THE SUNDAY SCHOOL.

Sunday, March 15.

First Quarter.

Lesson XI. Exodus xvi. 1-5, 31-35.

BY L. D. BARROWS, D. D.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness;

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And the house of Israel called the name thereof manna; and it was like white seed, and the taste of it was like wafers made with honey.

7 And Moses said, This is the thing which the Lord commandeth. Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

8 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. And Aaron did as the Lord commanded. And the manna was kept in the ark of the testimony, to be a sign and a testimony for the children of Israel.

9 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan.

Among the wells of water and palm-trees of Elim the hosts of Israel had remained evidently some time, as it was thirty days after they left Egypt before they arrived at the wilderness of Sin. There is much perplexity touching the topography of the places and stations mentioned on their route from Egypt to Canaan. The history is not full and minute; nor are all the fragments of the history contained in this book of Exodus. Here, for instance, in the opening of this chapter nothing appears but a march from Elim to the wilderness of Sin; but in Numbers xxviii. 10, 11, we read, "And they removed from Elim, and encamped by the Red Sea, and encamped in the wilderness of Sin." This shows that they had at least one encampment (not mentioned in this lesson) between the two places here named, and others are named elsewhere. We have only a brief and meagre history of their route and encampments. But it here appears that up to this point they had probably kept near the sea-shore till now. Their general line of march and chief encamping places are given—the details omitted.

The wilderness of Sin was a most barren and desolate region of Arabia, without water or shade, yea between Elim and Sinai. From Elim Mount Sinai could be seen. The name of the wilderness, Sin, is supposed to have been derived from a strong city of Egypt, so called, near it.

Murmured against Moses. This second murmuring is for bread, or the fear of starvation, with no apparent recollections of favors past, no hope nor faith in the God in whose hands these millions had been so long gently borne! The supplies they had brought with them from Egypt were doubtless getting low, and their groveling minds had yet no trust in Providence, or apparent appreciation. Modern travelers go through this desert of Sinai with provisions for man and beast for forty days; and these Hebrews had already subsisted thirty days on their own supplies; and they were not safely in the guidance they might have reached their land safely, without any miraculous supply of bread? They were not now in their first, nor greatest extremity; and God had not failed to provide amply for them.

Would to God we had died. . . in Egypt. Here is a palpable preference expressed for their former state of servitude, under Pharaoh, to this guidance and ample supply of the Lord. What could be more absurd and impious! No promise of God or Moses had failed them, and there was His promise that He would bring them into the land, and He had strangely brought them thus far without the loss of a hoof; and now again distrust and insult are hurled back upon Him!

To kill the whole assembly with hunger. They not only express a preference for the flesh-pots, the meats and fruits of Egypt, though served to them rudely, as to slaves and prisoners, to that God and Moses were doing to better their condition, but here deliberately impugn the motives of Moses, and accuse him of designing their starvation. When malice is joined to stupidity and ignorance, commend us to anything but to fallen humanity.

How many of the purest and most selfish philanthropists and Christians spend their all to bless others, and receive in return only curses, because the stupid recipients never know when they are blessed. But, for the sake of our race, we may charitably hope that of these two hundred thousand, or two millions, there were some elevated and

appreciative spirits, and that the whole congregation indicates only the clamorous mass. Well might the Psalmist say, "Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies. . . but lusted exceedingly in the wilderness, and tempted God in the desert."

I will rain bread from heaven for you. This was a purely miraculous provision of God for this ungrateful, but dependent people. It had the properties of bread, and could be used in several ways—could be ground in mills and mortars, and cooked by baking and boiling. This bread was called manna, i. e., what is it? Its taste was like that of wafers made with honey. It was like a fine grain, and small as the hoar-frost. It fell in double quantity on the day preceding the Sabbath, and none fell on the Sabbath; nor were the people allowed to gather any that day, showing God's care of the Sabbath, that no avoidable work should be done on that day. No surplus could be gathered and preserved for a single day, only preceding the Sabbath. On the sixth day a double quantity was found and preserved. God does just enough, none too much for man. So the extra supply remained wholesome and sweet over the Sabbath, but not over any other day. An omer of it (about six pints) was directed to be preserved as a memorial to future generations, to show what God did for the nation for forty years of its wandering and wayward life. God prepares that men shall remember Him and His deeds. There was a natural product of the land which so far resembled this manna that it led to the same name; but they differed essentially. The natural product was of a gummy, or resinous nature; but this was of a farinaceous element; the natural could be kept for years, the supernatural only one day; and the supernatural could be baked with bread, while the natural was only a condiment for it; the natural was the gum of a tree, the supernatural bread from heaven, feeding two millions of people in a vast and barren wilderness, year after year. How puerile and ludicrous the infidel effort to show that this multitude was sustained forty years in that vast desert on the gum of a tree!

And the children of Israel did eat manna forty years. This miracle of the manna has been called the greatest miracle of Old Testament record. Dr. Clarke, in his Commentary, makes, in substance, the following suggestions in reference to it: That it has the most circumstantial proofs of its miraculous nature—that nothing like it ever occurred before or since—that it was a type of the Redeemer—that God would have the Israelites continually depend on Him—that God produced the manna, but the people had to gather it, showing that man should plant and water, but expect God to give the increase, remembering that in things temporal and spiritual we must be workers together with Him—that the manna gave rise to the petition, "Give us this day our daily bread"—that it showed that the Sabbath was not to be used for daily toil—and that the Sabbath was given and in force before the giving of the Law on Sinai, teaching us also that our providential and gracious deliverances should be remembered and taught our children—and finally, that an ungrateful heart is always associated with an unbelieving mind and an unholy life.

On this subject, Prof. Bush remarks: "We know not, on the whole, but the manna is fairly entitled to be considered the greatest of the Old Testament miracles. It was not in fact one miracle, but an astonishing combination of many. It was a regular supply of food, a substitute for corn, during nearly forty years. It fell around the camp of the Israelites regularly, in all places and at all seasons, during all their removals. The supply, which was regularly intermitted once in every week, was compensated by a double supply the preceding day. It became unfit for use if kept to the next day, and yet once a week it might be kept two days. And when the miracle was about to be discontinued, as no longer necessary, a pot full of it was directed to be laid aside and preserved as a memorial to future generations. All these marvelous circumstances are not mere abstract facts—facts inseparably interwoven with the history of the chosen people. . . Every effort made to explain away the miracle as related by Moses, actually requires one as great, or greater, to fill its place, and we are therefore content to take the matter as we find it in the Scripture narrative."

Dr. Newhall says of this matter: "In three ways the sanctity of the Sabbath was marked in this miracle. There was a double quantity on the sixth day, there was none on the seventh day, and that gathered on the sixth day did not putrefy on the seventh."

How all history bristles with the dealings of God with men and nations! Jesus makes this manna typical of Himself, the bread of life (John vi. 32-34).

ZION'S HERALD QUESTIONS, From the Notes.

Berean Lesson Series, March 15.

1. What is said of Elim, their first camping place after Marah?

2. What renders this history of their route obscure?

3. What proof that they had other encampments between Elim and the wilderness of Sin?

4. How long after leaving Egypt before they arrived at the wilderness of Sin?

5. What is said of this wilderness?

6. What was the occasion of their second murmuring?

7. About how long did the supplies they brought with them last?

8. How long does it take travelers to cross this desert?

9. What was implied in wishing they had died in Egypt?

10. What imputation did they cast on the motive of Moses?

11. What is the frequent treatment of philanthropists and reformers?

12. What reproach does the Psalmist cast on these Hebrew fathers?

13. What was the nature and the appearance of the manna?

14. What was there remarkable about its supply, and the Sabbath?

15. What does this teach respecting the antiquity, the divine design and regard for the Sabbath?

16. How did the natural and supernatural manna differ?

17. What does Dr. Clarke say of this manna?

18. What are Professor Bush's remarks about it?

19. What is the magnitude and extent of this miracle?

20. What are the reasons against the supposition that it was a natural supply?

21. What does Dr. Newhall say about it?

22. What use does Christ make of it, John vi. 33, 34?

## The Family.

DENIQUE COLEMAN.

Rest, baby, rest. No harm can thee befall, No pain contract thy smooth and placid brow;

For those who sleep in Jesus, one and all, Eternal joy and gladness fully know.

And though thy tarriance here on earth was brief, Too short to learn thy Saviour's matchless love,

Even thy childhood's pain and infant grief Thy need of His redemption did prove.

We will not weep that we no more can press Thy little hand in ours, with fondest joy— No more indulge the warm parental kiss, Or meet thy radiant gaze, our darling boy!

For though we linger here, full well we know That thou art safe beyond the reach of ill;

"A little while," we yet remain below, Our work to do, our calling to fulfill.

Then we shall join our lamb within the fold, Where Israel's Shepherd guides and feeds His sheep;

Together we shall walk those streets of gold, Together heaven's eternal Sabbath keep. S. BOLTON.

Manchester, Conn.

THE SQUIRE OF WALTON HALL.  
BY DANIEL WISE, D. D.

THE YOUNG SQUIRE'S ADVENTURES IN SPAIN.

[To be continued.]

So strong was our hero's attachment to his college, that the day of his return to Walton Hall was one of "heartfelt sorrow." This grief, however, was of brief duration. His father's kindness, the attractions of his delightful home, and the daring sport of the fox-hunter, to which he was introduced, and which was so congenial to his adventurous nature, speedily restored his spirits, and for a year his life passed pleasantly, if not profitably, away.

Nevertheless, this was a critical year in his life. Fox-hunters in those days were hard drinkers. Every return from the field was followed by feasting and revelry. The young squire was such a daring rider that the old fox-hunter admired him greatly, and was eager to secure his presence at their hunting feasts. Had they succeeded, the world would have lost a naturalist, and Charles Waterton would in all probability have lived a useless life, and died to fill an unburied grave. His temperance pledge saved him from this sad fate. When pressed, as he was daily in the hunting season, to go to the smoking-tables of those jolly Yorkshire hunters, he respected his promise of abstinence, firmly declined their invitations, and rode back alone to enjoy the quiet rural beauty of his home. The pledge saved him. Let the youth who questions the value of a temperance pledge make a note of this suggestive fact. Better still, let him go and do likewise.

This idle life was not permitted to continue beyond a year. The old squire wished his son and heir to travel, and therefore sent him and his younger brother to visit two of their maternal uncles, who were settled in Malaga, Spain.

Young Waterton was delighted with the prospect of seeing foreign lands, and sailed from Hull in high spirits, regardless of the dreary November weather.

The wind proving high and contrary, the brig in which he sailed was forced to put into Margate Roads, where the adverse weather detained her for nine tedious days. The last day she was in port, Young Waterton, while prying about the brig, overheard a sailor telling a shipmate of a conspiracy formed by the seamen of a Scotch brig then lying with in gunshot length, to rise, murder her captain, and seize the vessel. Waterton lay awake a long time that night, thinking about the use he ought to make of this information.

The next morning both vessels sailed in company. As soon as they were fairly out at sea, he sought the sailor,

questioned him closely, and satisfied himself that his story was probably true. Next, with prompt action, our hero wrote out the statement, enclosed it in a bottle, and persuaded his captain to run close along side the imperiled brig. He then threw the bottle upon her deck. Her captain carried it below, and on returning to the deck, after a short time, made a low bow, by way of expressing his gratitude for the favor. A gale of wind parted the brig the next night. Young Waterton never heard the fate of the vessel, but he carried with him the pleasant conviction that he had done his best to save an innocent man from a terrible impending danger.

Our hero landed at Cadiz, where he spent a fortnight witnessing sundry bull-fights—that cruel sport so disgraceful to human nature—illuminations, and other spectacles in honor of the Spanish king's recent marriage. Here, too, he had an adventure not altogether agreeable.

It occurred at the close of a bull-fight, to which he had been accompanied by the British Consul. He had been cautioned not to lose sight of the Consul's scarlet uniform, but, dazzled by the unwonted brilliancy of the scene, and confused by the multitude of strange objects, he did lose sight of the Consul, in the press, and was unable to distinguish him again by his uniform, because hundreds of Spanish gentlemen wore scarlet cloaks. He could not speak a word of Spanish, and had forgotten the route to the Consul's house. In this dilemma he paced the streets of Cadiz until nearly midnight. At last, when weary and worn, he stood still, watching for the coming of some one who could speak French or English. Luckily, the first person who came near him proved to be a Frenchman. Addressing him, he said:

"Sir, I am a stranger in Cadiz. I am benighted. I have lost my way. Can you direct me to the house of the British Consul?"

He had wandered far from the Consul's; but the Frenchman was kind, and conducted him to his friends, where, you may be sure, he found a hearty welcome.

From Cadiz, through the Straits of Gibraltar, past the impregnable fortress, which frowns in silent majesty upon the waters, he went to his uncle's home at Malaga, in the delightful province of Andalusia. They were rich men, and besides their city mansion, had a pleasant country-seat at the foot of the vine-clad hills near the city. Their garden abounded with pomegranates, oranges and melons. The grounds around were well-stocked with red-legged partridges, large vultures, and a beautiful gold finches. When spring arrived, immense flocks of quails and bee-eaters came across from Africa, and once, while rambling along the shore, Young Waterton saw with delight a dozen flamingoes pass within "gunshot of where he stood."

Our hero was delighted with the country and its birds, but being invited to visit Gibraltar, he went thither with an English friend. Here he was quite as much interested in the apes which inhabit that famous rock, as he was with his unequalled fort.

He knew that the rock of Gibraltar was the only spot in Europe on which the ape is found in its natural state. Like all other monkey tribes, its proper home is in the forests of the torrid zone. He was told, also, that those queer creatures lived among the recesses on the top of the rock, and seldom visited the lower grounds, except when driven from their hidden homes by the cold northeast wind. To his great gratification the east wind blew strongly on the day of his visit, and he saw some fifty or sixty of the tailless creatures on his way up the mountain. One or two of the elder apes carried little apes on their backs.

"How came these apes here?" inquired our hero.

No one could tell him, and he had to answer his own inquiry. He thought that either some one once brought a few pairs of apes from Africa to that majestic rock, or that countless ages ago the rock itself filled the Strait and joined Spain to Africa. In that far-off time some Barbary apes, which had wandered in the summer season to this rock, were left there when the great convulsion occurred which opened a passage between the great Mediterranean Sea and the greater Atlantic Ocean. Thus he reasoned. Of course he could not settle the mysterious point. Neither can I. All that is known is the fact of their presence on the rock, where their apeships find it very hard to live in cold weather. Nevertheless, they remain, keeping within its limits, never venturing into the country beyond.

Our young naturalist remained with his uncles through an entire year, enjoying the delicious climate, suffering no annoyance, living as in a paradise of sweets. It was to him a year of supreme content. But as it was not his home, he was compelled, though with deep regret, to make preparations for a trip to that island made famous by the shipwreck of an apostle upon its shore, the Island of Malta. While thus employed, a fearful cloud of misfortune gathered over his soft Andalusian Eden.

"The bright and glorious morning" of his visit was doomed to end "in a gloomy setting sun." The cause of that gloomy sunset will be described in our next paper.

Englewood, N. J.

Professor Proctor asserts that if the infant just born were furnished with an arm long enough to reach the sun, the child would be one hundred and thirty-five years old before knowing that it had burnt his fingers.

## DINNA ANSWER NAY.

Dinna think and look afar  
For chance o' doing good,  
For ye have duties where ye are,  
If they are and-ye-ood!

There is nae lack o' good to do  
All along the way;  
And our days at best are few;  
So dinna answer nay.

The daily task wi' patience done  
Wi' kindly voice and smile,  
Is seen by the Holy One,  
And noted down the while!

It leaves its footprints plain to see,  
All along the way;  
Though humbly duties call for ye,  
O dinna answer nay!

Ye need nae seek for happiness  
Wi' self to please;  
For the reward is small blessedness  
Who live for selfish ease;

Ye find the sorrowing and distressed  
All along the way;  
And if ye would be ever blessed,  
O dinna answer nay!

The good example ye may set,  
Where'er your lot is cast,  
May be a blessing to ye yet,  
A crown o' joy at last!

So if ye wish for good to do,  
To all along the way;  
And our days at best are few;  
So dinna answer nay!

The little deeds in kindness done,  
Where there is chance or time,  
May be to some poor sorrowing one  
A blessing most divine;

And tho' the voice o' thanks are heard  
For aught ye do or say,  
Our Father sees each deed and word;  
So dinna answer nay!

Save not the kindly word and smile  
To carry off abroad;  
If home is destitute the while,  
Ye have nae thanks o' God.

It matters not what praise is won  
In some fair, chosen way;  
Our Father sees each deed and word;  
So dinna answer nay!

—ANNIE LINDEN, in Herald of Health.

FOR THE YOUNGEST READERS.  
Schoolmaster Swallow's Ideas.

Translated from the German by Florentine Schroeder, of Berlin, Prussia.

Many of you, my young readers, have been to school at Mr. Swallow's, and will surely not have forgotten how he used to interpret the first chapter of Genesis, and what he had to say on that occasion about the creation of the world and of man. We children grew very proud when he told us that the whole earth, with everything that grows and blooms, lives and moves on it, was subjected to man, and that he was permitted to do with it as he liked.

And we nodded assent when Mr. Swallow argued the supreme wisdom and goodness of God, principally from His having created the earth for our sole enjoyment and use, so that the animals and plants existed for man's sake alone, and the four seasons made their round like wandering musicians, only to please him. No wonder that those young lords of the earth, as soon as they were out of the school-house, tried to exert their dominion as best they might.

Many a horse, many an ox and dog would get some heavy blow for nothing; sparrow and beetle, tied to a string, had to turn about in a circle till they died; birds' nests were forthwith emptied; and the finest and most delicate flowers bleached.

That Mr. Swallow is sure to have educated nice lords of the earth, is he not? At least, I have met many of them, later in life; nay, I might have become such a one but for my mother, who maintained that God's thoughts in this were not what Mr. Swallow interpreted them to be, and that we are likely to pass much more happily through life if we treat the creatures around us rather with a brother's heart than with a master's power, finding thus brothers and sisters everywhere.

"But, dearest mother," objected I, "you will not expect me to call dogs and asses my brothers, or caterpillars and nettles my sisters!"

My mother, lifting up her finger, exclaimed, "O, you conceited fellow! if the Creator is not ashamed to be their father, how dare you scorn their brotherhood?"

"Yet it is written in the Bible, Man is to reign over all the earth," returned I, somewhat defiantly, being conscious of having blushed at my mother's reproach.

"The schoolmaster likewise rules over you," said she gently; "but do you think that you exist for the schoolmaster's sake, or that he holds his office for your sake? Anybody to whom a sovereignty has been committed, ought to think less of himself than of those subjected to him; and if man is indeed to reign on the earth, he is also accountable for the joys and the sufferings of his fellow-creatures."

At that time I was silenced by mere respect; but it is only now that I fully understand my mother—when her dear lips are closed forever; and one of these days I mean to call on schoolmaster Swallow, and am sure to bring him to a better view of things.

I shall talk to him thus: "Suppose our Heavenly Father to have created the earth with all the animals and plants on it, but without man, and your schoolhouse not to stand here, but on some other planet; and suppose God should lead you into the deep shadows of its woods, where the deer was still fearlessly suckling its young, and the bird confidently building its nest; and then over the wide-spread fields and meadows, abundant with flowers and corn and fruits, where millions of bees and butterflies and beetles were gaily swarming about; and show you their crowds of fishes; and that He should put magnifying spectacles upon your nose, to make you perceive the insects dwelling on a grain of sand; and finally should lay open to your eyes, within the bowels of the earth, those veins of precious stones and metals, the foundation of the whole structure; and if then God should put this question to you, 'how dost thou like all this, schoolmaster? Thinkest thou that I have made the earth without a purpose, and that it is not worth the trouble of

creating because man is wanting upon it?"

"You would be sure to fall down before the great Master, and exclaim, 'no, I do not think so any longer! I understand Thy holy intention. To benefit and to make happy—that is what Thou hast set Thy heart upon, O eternal Father of the Creation! To this end Thou pourest out all those rich gifts, and life, and delight, and love, satisfied if they are enjoyed, not minding whether they are understood or not. The earth is a paradise, even without men; and O! do not reveal it unto them; or their pride will kill Thy cheerful animals, their nets fish out Thy waters, their sickle mow Thy flowery meadows, their feet crush Thy shining little worms, and their tools destroy the splendor of the veins of metal! But suffer me to build up a small hut—peacefully will I live here! And if God were to give you leave to do so, would you still pretend the earth to be made only for your benefit?"

"But what would be the animals' opinion? Perhaps the stork would think: 'Certainly, that schoolmaster erected his house that I might build my nest more comfortably between its gables than upon the flat rock yonder.' And the goat might say: 'Our good Heavenly Father has created these men with their sleek skin, only for us; for since I have that red nose of the schoolmaster here, what nice draughts of blood do I enjoy! And the turtle-dove would be cooling early in the morning, and sing out: 'I say, you lazy schoolmaster, rise now and cast your seeds upon the fields, will you, that I may find my breakfast more easily.'"

"Such voices would be heard from most of the beasts and plants, if they could only speak; and they would proclaim man to be their help-mate and under-workman, while he believes himself to be king of the earth. And if he has become that indeed, because the Creator has committed to him, as his reason-gifted child, the oversight and sway over the other ones, he is, on that very account, answerable for their joys and sufferings, as my mother said. With his clear perception of pleasure and pain, he knows very well what the poor mute beasts feel when their hearts are throbbing, and when they writhe and groan uneasily, as well as when they jump and caper about, or even nestle to his side. He is now their master, indeed, and in some manner thrown back on them for his support; he may, therefore, employ their forces, nay, even take their life to satisfy his wants; but he shall be just and merciful to them, not asking more of them than their nature permits, and not mutilating them for his pleasure; but when he, for his own need, deprives them of their little spark of life, he shall make the moment of their death easy to them; else the Creator will call him to account!"

"Didst thou exert thy office well? Have I created the earth only for thee, not these also for the earth? Are not all its inhabitants my children, as well as thou?"

Thus I intend to speak to schoolmaster Swallow, and perhaps to complain into the bargain of there being as yet no better laws given for the protection of beasts, and no attorney appointed for them, the speechless sufferers; for indeed, the State not being able to exist without them, they ought at least to be regarded as half or quarter citizens. And if, after this, the schoolmaster should obstinately shake his head, his thoughts running thus: 'If I yield, I shall no longer be permitted to blind the young finches and nightingales in order to make them sing more sweetly, and be better paid for; and I may no longer put the living worm on the fishing-hook; nay, I dare not even thrash the school-money out of the hostler's miserable jade, which can only be compelled by my excellent wire-whip to draw my family, consisting of eight heads, on a Sunday afternoon.' Should he speak thus, I shall immediately turn my back upon him and leave him, because I am in horror of a man who has no heart for the creatures of God; and therefore I say to you, my young readers:

Beware of any swallow which thinks our God's beautiful temple erected only that it might stick its nest of mud to the shining wall.

THE COMPLEXION.

I asked a druggist what particular article or line of goods he sold most of. He replied, without hesitation, "compounds for improving the complexion."

The number of these preparations is surprising; they must be generally employed. I have noticed that while nine girls out of ten have a singularly smooth, perfect skin upon their face, the doctor is constantly consulted with reference to roughness and eruptions on other parts of the body. Girls are not generally as healthy as boys, but the skin of their faces seems much smoother than that of boys. This difference, it is fair to presume, comes of the bottles and boxes found at the apothecary's. I have read, and you have all read, of the analysis which careful chemists have made of a great number of these preparations, and in this way we have learned that they are poisonous. Arsenic is a very common ingredient. Not one of them, the analysis of which I have examined, is fit to rub on the human skin. We all rejoice that the hair preparations so generally employed to color the hair a few years since, have gone out of fashion. They poisoned us, doing a great deal of harm to the brain and nervous system. These preparations were generally less poisonous than the complexion

fluids are, but were taken into the system in the same way, by absorption through the skin. The impression is gaining ground among medical men, that a certain class of nervous affections, too common among our girls, originate in the fluids and powders which they employ to improve their complexions.

What a gain it would be, every way, if they would keep their faces clear and bright by frequent bathing, exercise, sunshine, and pure air! As things now go, they are not what they seem; but if they would depend upon the natural methods, they would not only secure a bright, beautiful face, but they would be bright and happy from top to toe, all the way through, and not simply on a small portion of the surface.—Dr. LEWIS, in To-Day.

LINES BY DR. GUTHRIE.

I'm kneeling at the threshold, weary, faint,  
Waiting for the dawning, for the opening  
Of the door;  
Waiting till the Master shall bid me rise and come  
To the glory of His presence, to the gladness  
Of His home.

A weary path I've traveled, 'mid darkness,  
Storm, and strife, and sorrow, struggling for my  
Life;  
But now the morn is breaking, my toil will  
Be over—  
I'm kneeling at the threshold; my hand is  
On the door.

Membrance hear the voices of the blessed,  
They stand  
Lingering in the sunshine of that far-off  
Home;  
O! would that I were with them, amidst the  
Shining throng,  
Mingling in their worship, joining in their  
Song.

The friends that started with me have  
Gone on;  
One by one they left me, struggling with  
The foe;  
Their pilgrimage was shorter, their triumph  
Sooner won;  
How lovingly they'll hail me when all  
My toil is done.

With them the blessed angels, that know  
No grief nor sin;  
I see them by the portals, prepared to let  
Me in!  
O! Lord, I wait thy pleasure; Thy time and  
Way are best;  
But I'm weary, worn, and weary. O! Father,  
bid me rest!

—Presbyterian.

SINS OF COMMISSION.

In an excellent article on this subject in the January number of the *Herald of Health*, Elmer Kirk says:—

"Women are constantly overdoing; if not in one direction, in another. Care of society, of the household, of maternity, are increased ten-fold by foolish and utterly needless attempts to do more than somebody else, to dress better than somebody, or for other equally ridiculous reasons. But what use is it to preach? Women will wear their stockings and slippers in the house, and thick boots in the street—the last because thick boots are fashionable. They will wear elaborately-trimmed underclothes, and will turn up their noses at Canton flannel and merino. They will strain every nerve to entertain company, and then shut up their children because they are all tired out. Some women—not all, thank heaven! I know a few who have studied spiritualism, as well as physical physiology, and know where to begin and where to stop. These are the women 'nobody commanded' to warm, to comfort and command, and who are successful of the







## FOURTEENTH ANNUAL STATEMENT

## OF THE

## EQUITABLE

## LIFE ASSURANCE SOCIETY,

## 120 BROADWAY,

## FOR THE YEAR ENDING DECEMBER 31, 1873.

Net cash assets, Jan. 1, 1873, \$1,000,000.00  
 Net cash assets, Dec. 31, 1873, \$1,000,000.00

## RECEIPTS.

Premiums, \$1,000,000.00  
 Interest and dividends, 1,000,000.00  
 Gain on investments, 1,000,000.00  
 Balance of profit and loss account, 1,000,000.00

## DISBURSEMENTS.

Claims by death and maturity, 1,000,000.00  
 Dividends, 1,000,000.00  
 Expenses, 1,000,000.00  
 Balance of profit and loss account, 1,000,000.00

## ASSETS.

Bonds and mortgages, 1,000,000.00  
 Real estate, 1,000,000.00  
 Stocks, 1,000,000.00  
 Loans, 1,000,000.00  
 Cash, 1,000,000.00

## LIABILITIES.

Capital stock, 1,000,000.00  
 Surplus, 1,000,000.00  
 Reserve, 1,000,000.00  
 Cash, 1,000,000.00

## GENERAL AGENTS.

Wm. D. Garland, San Francisco, Cal.  
 A. L. Reichard, Denver, Col.  
 W. N. Crain, Omaha, Neb.  
 W. F. Ross, Davenport, Iowa.  
 George L. Torbert, Dubuque, Iowa.  
 Charles E. Elmer, St. Paul, Minn.  
 James M. Brewster, St. Louis, Mo.  
 Walker Buckner, Kansas City, Mo.  
 Joseph Hamilton, Milwaukee, Wis.  
 H. F. Jennings, Chicago, Ill.  
 Robinson & Callender, Peoria, Ill.  
 W. M. C. Hale & Son, Greenfield, Ind.  
 Hanna & Thompson, Lafayette, Ind.  
 John E. Cooper, Indianapolis, Ind.  
 F. E. Zimmerman, Fort Wayne, Ind.  
 A. P. Cleveland & Son, New Orleans, La.  
 Charles A. Choate, Atlanta, Ga.  
 J. E. Murrell, Mobile, Ala.  
 Steele & Lindsay, Nashville, Tenn.  
 Roe & Lyon, Louisville, Ky.  
 Peyton & Ellison, Richmond, Va.  
 Francis Henry, Washington, D. C.  
 Andrew J. Gould, Jackson, Mich.  
 Simmons & Groves, Detroit, Mich.  
 Wm. Mitchell, Baltimore, Md.  
 Charles C. Graves, Cincinnati, Ohio.  
 I. Layton, Buffalo, N. Y.  
 Cyrus Stuart, Gloversville, N. Y.  
 Ransom B. True, Syracuse, N. Y.  
 R. H. Blodgett & Smith, Boston, Mass.  
 William Cook, New Bedford, Mass.  
 C. E. Bennie, Pittsfield, Mass.  
 Charles L. Clark, Concord, N. H.  
 Frank E. Nye, Augusta, Me.  
 Roberts & Clark, Portland, Me.  
 W. H. F. Whitcomb, Burlington, Vt.  
 C. R. Storobridge, Stamford, Conn.  
 Addison H. White, Providence, R. I.  
 Nathaniel W. Foster, Riverhead, L. I.  
 Isaac A. C. Lewis, Newark, N. J.  
 Richard W. Gale, Montreal, Canada.  
 Alexander Munkittrick, London, England.

## Business Notices.

DRS. STRONG'S REMEDIAL INSTITUTE,  
 Saratoga Springs has Turkish, Russian,  
 Solapur, Hydropathic, and Electro-  
 Thermal Baths, the Equilibrium Move-  
 ment Cure, and other facilities for the  
 treatment of nervous, lung, female, and  
 chronic diseases described in their cir-  
 cular.

## NOTICE.

"NOTHING BETTER." Cutler Bros. Boston.  
 PULMONARY BALM, for Coughs and Consumption.  
 Holloway's Pills. "A Deed without a name." Parents' efforts to withhold their children from a vicious and unchristianized world, or of preserving them from a miserable and destructive life, will find an able and successful ally in the celebrated medicine, sold by all Druggists, depots 25 Maiden Lane, N. Y.

## A. S. FLAGG, Dentist.

120 Tremont Street, BOSTON.

## THE SECULAR WORLD.

LATEST NEWS.

Hon. Wm. A. Simmons, Supervisor of Internal Revenue for the New England States, has been confirmed as Collector of the port of Boston.

The Maine Senate has voted, 14 to 12, to abolish the death penalty in that State.

The unprepared number of 1294 applications for patents were received at the patent office at Washington during the past two weeks.

E. Gould, J. Green, S. S. Gross, C. E. Hall, H. Holmes, R. H. Howard, H. M. Ingham, S. Johnson, W. T. Jewell, P. Jones, W. S. Jones, W. S. Jagger, L. B. Kuleh, P. C. Kimball, S. G. Kellogg, J. Lovjoy, J. Lawton, A. S. Ladd, J. Livercy, J. M. May, R. Olin, C. A. Farmer, L. B. Palmer, A. Prentiss, C. E. Ray, W. W. Ray, L. H. Russell, G. D. Rutledge, J. Riley, H. D. Robinson, E. B. Rowe, E. B. Robbins, D. J. Smith, S. B. Sawyer, F. K. Stratton, B. L. Taylor, D. Smith, A. W. Stevens, A. M. Sprague, H. Smith, W. Tenney, E. M. Tibbets, C. Wright, L. H. Warren, W. Winslow.

## Acknowledgments.

Rev. F. Grover and wife gratefully acknowledge their obligations to their friends of N. Monmouth for Christmas gifts; and also to friends at Monmouth Centre for a Christmas surprise, and a donation of \$100, amounting in cash to \$70, and other valuable presents.

Monmouth, Me., Feb. 6, 1874.

The undersigned tenders his sincere thanks to his people in Haverhill, N. H., for their kindness and sympathy shown in his deep affliction in the death of his wife. Gratefully does he remember the beautiful wreath laid by the ladies of his Society upon the coffin; also the M. E. Society at Rumney, where the internment took place, for their exceeding kindness, and a generous roll of greenbacks.

Rev. Delano Perry and wife gratefully acknowledge the kindness of brethren, sisters and friends in North Abnham, Me., for valuable gifts presented on the evening of Feb. 11.

Rev. J. T. Davis and wife gratefully acknowledge their obligations to the Church and friends of Lyman, N. H., for a roll of greenbacks, valued at \$40; also to those who have made valuable presents at other times.

Rev. L. Leader and wife gratefully acknowledge a recent donation visit, and presents on the Christmas tree from the friends in Willsimantic, Conn., to the value of \$85.

Rev. W. Wilkie and wife gratefully acknowledge valuable presents, including greenbacks, from the friends in Sudbury, Mass., amounting in all to \$100.

## Marriages.

In Chelsea, Feb. 9, by Rev. Luman Boyden, John P. Allen, of Chelsea, to Miss Lizette Barnet, of Boston.

In Northampton, Feb. 13, by Rev. W. T. Worth, James N. Bell, of Northampton, to Miss Mary Nellie, of Northampton.

In New Bedford, Jan. 16, by Rev. W. T. Worth, James N. Bell, of Northampton, to Miss Mary Nellie, of Northampton.

In Acushnet, Dec. 10, by Rev. W. T. Worth, James N. Bell, of Northampton, to Miss Mary Nellie, of Northampton.

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A quarter of a million people try to get a living as public school teachers in this country.

A Chicago clergyman preached in a billiard saloon on Sunday. He made but three points.

Prof. Peirce, of Harvard College, has resigned his position as superintendent of the United States coast survey, but retains the supervision of the hydrographic work.

We understand, says the Journal, that a movement is in progress to secure Faneuil Hall for preaching services Sunday afternoons, hoping to reach many sailors and others who cannot be induced to attend church.

Jupiter's moons can now be seen by the aid of a strong opera-glass. Jupiter himself can see them without any glass at all.

Edward Ong, aged eighteen, who lives in Iowa, is less in size than Tom Thumb or Commodore Nutt, and is only half an inch taller than Minnie Warren.

Chief Justice Waite has received the degree of LL. D. from Kenyon College, Gambier, to whose board of trustees he was lately elected.

The Secretary of the Treasury at Washington, has authorized the Assistant Secretary at New York to sell \$50,000,000 of gold during the month of March.

Since the establishment of the American Congregational Union, 827 houses of worship have been undertaken and completed. The total number of congregations out of New England now exceeds the number in it by 314.

Sixty-two thousand people cross every twenty-four hours, each way, between Brooklyn and New York on the five ferries of the Brooklyn Union Company. Two hundred and seventy-five men are in employ of the Company.

A New York publishing house has circulated a single reprint of an English work to the extent of 30,000,000 copies and in sixty languages during the last fifty-seven years. The book is popularly known as the Bible, and the American Bible Society did the publishing.

At the temperance meeting at New York last night, Dr. Lewis proposed that ten cents be detailed to each block, they paying first in an organized way, then the next, until all in the block were visited, and this repeated until the victory is achieved. Several suggestions were held in various parts of the city.

Dr. Edward Warren, formerly of Baltimore, Md., is surgeon in chief on the staff of the Khedive of Egypt. Recently he received the honors of a bey by special firman of the Khedive, as a reward for saving the life of the Minister of War by a remarkable surgical operation.

Chicago wants to have the next world's fair held there, to which the Boston Post replies: "In the first place, it isn't certain that the next world will have a fair; and in the second place, those who'd be likely to attend it will prefer a more pious town in which to celebrate it."

According to the Washington correspondent of the Providence Journal, Gen. Butler proposes to give the inside history of the Simons fight, and will, he asserts, prove by witnesses that he consulted with Mr. Boutwell in regard to the appointment of Simons before it was made, and that the latter agreed to it, but desired not to make a written recommendation.

The Senate Committee on Public Lands has taken action on the Boston Post's report, "In the first place, it isn't certain that the next world will have a fair; and in the second place, those who'd be likely to attend it will prefer a more pious town in which to celebrate it."

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